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MAXIMS
selected from the Writings of
PHILIP DORMER STANHOPE
EARL OF CHESTERFIELD:
comprehending
A PLAN OF EDUCATION,
on the
PRINCIPLES OF VIRTUE AND POLITENESS;
and calculated to form
THE MAN OF HONOUR, THE MAN OF VIRTUE,
and
THE ACCOMPLISHED GENTLEMAN.



Ludlow,

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The illustrious

**PHILIP DORMER STANHOPE, EARL OF
CHESTERFIELD,**

was born in London, on the 27th of September, 1694. It does not appear that he was sent to any public school. His sentiments, manners, and taste, were all formed on the model he found at home; and the best masters were chosen to render his accomplishments suitable to his birth.

After early becoming an accomplished scholar, he travelled to study mankind. On the death of his father, in 1726, he succeeded to the title and estates. His brilliant talents gave him great influence in the house of peers; and, in 1728, he was sent ambassador to the Hague. In 1732, he prevailed on the Duke of Loraine, afterwards the Emperor Francis I. to become a free-mason. Falling ill at the Hague, he solicited and obtained his recall; and, in 1733, married.

His love of literature induced him to seek the society of men of genius; and he had the happiness to live in an age when there were many such men to be found. His essays enriched the celebrated periodical works of those days: Moore, editor of the *World*, dedicated to Chesterfield expressly as a correspondent. Dr. Johnson inscribed to him the preliminary plan of his great English Dictionary; but such a disparity prevailed in their manners, that the Earl and Doctor, became mutually disgusted with one another; and Johnson published his Dictionary without dedication.

Like most politicians, the Earl of Chesterfield, was a true courtier while in power, and a patriot when out of place. He lost much

of the glory of early life, by a fatal attachment to gaming. He died on the 24th March, 1773, at the advanced age of 79.

The virtues and talents of the Earl of Chesterfield were equally conspicuous: his accomplishments were unrivalled; and his situations were those, which are of most importance to the welfare of these kingdoms. A British senator; a foreign envoy; a secretary of state; a Lord Lieutenant of Ireland; a private nobleman; a scholar; a man of taste and fashion; are characters which he filled with equal ease, propriety, and dignity. At once the man of genius, business, and elegance, he truly deserved that epithet, of which he was so fond, *The all-accomplished gentleman*.

The principal work of this author is his celebrated Letters to his Son; published since his decease, by Mrs. Eugenia Stanhope. These, it has been ingeniously remarked, are written by a man who knew the world, but who knew it too much; and who instead of instructing the youth in the duties of a good citizen, or directing him to philosophical pursuits, seemed more anxious that he might learn how to triumph over women. Tho' his Letters are obnoxious to censure, much good are derivable from them. The principles contained in the following pages are carefully selected, in which the exceptionable parts of his Lordship's letters are not found. These selections dwell principally on the art of pleasing, which is an essential ingredient to conduct us agreeably through life.

His other productions lie buried chiefly in Miscellanies.



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LORD CHESTERFIELD'S MAXIMS.

ABSENT MAN.

What is called an Absent Man, is generally either a very weak, or a very affected man; he is, however, a very disagreeable man in company. He is defective in all the common offices of civility; he seems not to know those people to-day with whom he was yesterday very intimate. He does not enter into the general conversation, but breaks into it, from time to time, with some starts of his own, as if he waked from a dream. This is a sure indication, either of a mind so weak that it cannot bear above one object at a time; or so affected, that it would be supposed to be wholly ingrossed by some very great and important object. Sir Isaac Newton, Mr. Locke, and perhaps five or six more since the creation, may have had a right to absence, from the intense thought their investigations required.

I would rather be in company with a dead man, than with an absent one; for if the dead man affords no pleasure, at least he shews me no contempt; whereas the absent man very plainly, tho' silently, tells me that he does not think me worth his attention. Besides, an absent man can never make any observations upon the characters, customs, and manners of the company. He may associate with the best company all his life, (if they will admit him) and never become wiser: we may as well converse with a deaf man, as an absent one. It is, indeed, a practical blunder, to address ourselves to a man, who, we plainly perceive, neither hears, minds,

nor understands us. No man is in any degree fit for either business or conversation, who does not command his attention to the present object, be it what it will. When I see a man absent in mind, I choose to be absent in body; for it is almost impossible for me to stay in the room, as I cannot stand inattention and awkwardness.

The absent man seems wrapped up in thought, and possibly does not think at all: he does not know his most intimate acquaintance by sight, or answers them as if he were at cross purposes. He leaves his hat in one room, his cane in another, and would probably leave his shoes in a third, if his buckles, tho' awry did not save them. Every inattentive awkward man, let his real merit and knowledge be ever so great, must be extremely disagreeable in company.

ADDRESS.

Address is so material a qualification, that a man's fortune is frequently decided by it. If it be pleasing, people are involuntarily persuaded he has merit, which possibly he has not; on the contrary, if it be awkward, they are equally prejudiced against him. The worst bred man in Europe, should a lady drop her fan, or her glove, would certainly take it up, and give it to her. The best bred man in Europe could do no more. The difference would be, the former would disgust us by his awkwardness, while the latter would gain applause by his graceful manner of presenting it.

The carriage of a gentleman should be genteel, and his motions graceful. He should be particularly careful of his manner and address, when he presents himself in company. Let them be respectful without

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meanness, easy without too much familiarity, genteel without affectation, and insinuating without any seeming art or design.

ADVICE.

Advice is seldom welcome, and those who want it the most always like it the least.

AMBITION.

The being desirous of surpassing others in merit and learning is a very laudable ambition; but the wishing to outshine others in rank, in expense, in clothes, and in equipage, is silly and ridiculous. The ambition of a man of sense and honour is to be distinguished by a character and reputation of knowledge, truth, and virtue; things which are not to be purchased, and are to be acquired only by a good head and an honest heart.

ATTENTION.

We should always be attentive to what we are about. It is a certain sign of a little mind, to be doing one thing, and at the same time to be either thinking of another, or not thinking at all. Without attention, in reading, it is impossible to remember; and without remembering, it is time and labour lost to learn. Abilities and quickness, tho' highly necessary, are not alone sufficient; attention and application are required to complete the business; and both together produce great things. There is no surer sign in the world of a little weak mind, than inattention. Whatever is worth doing at all is worth doing well; and it is impossible to do any thing well without attention. It is the sure sign of a fool, when

you ask him about any thing that was said or done where he was present, that, "Truly he did not mind it." A sensible man, hears, sees, and retains every thing that passes where he is. We should not only mind what people say, but *how* they say it; and if we have any sagacity, we may discover more truth by our eyes than by our ears. People may say what they will, but they cannot *look* just as they please; and their looks frequently discover what their words are calculated to conceal. It is proper, therefore, to observe people's looks carefully, when they speak to us or to each other. It may be guessed by people's faces, what they are saying, tho' you cannot hear a single word. The knowledge of the world, which is the most material knowledge of all, is never to be acquired without great attention. Certain forms, which all people comply with, and certain arts, which all people aim at, in some degree conceal the truth, and give a general exterior resemblance to almost every body. Attention and sagacity must see through the veil, and discover the natural character. Any man of common understanding may, by proper culture, care, attention, and labour, make himself whatever he pleases, except a good poet. Ancient and modern history, are, by attention, easily attainable. Geography and chronology the same; none of them requiring much genius or invention. Speaking and writing clearly, correctly, and with ease and grace, are certainly to be acquired, by carefully reading the best authors, and by attention to the best living models. However frivolous a company may be, still, while you are among them, do not by your inattention shew them that you think them so. There is nothing that

people bear more impatiently, or forgive less, than contempt; and an injury is much sooner forgotten than an insult. If a person would rather please than offend, rather be well than ill spoken of, rather be esteemed than hated; he should remember to have that constant attention about him, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his resentment, or at least his ill will. For instance, most people have their weaknesses; they have their aversions or their likings to such or such things: if we were to laugh at a man for his aversion to a cat or cheese (which are common antipathies) or, by inattention, or negligence, to let them come in his way where we could prevent it; he would, in the first case, think himself insulted; and, in the second, slighted, and would remember both. But, on the other hand, our care to procure for him what he likes, and to remove from him what he dislikes, shews him, that he is, at least, an object of our attention, flatters his vanity, and perhaps makes him more your friend, than a more important service would have done.

The more trifling these things, the more they prove your attention for the person, and are consequently the more engaging. Consult your own breast, and recollect how these little attentions, when shewn you by others, flatter that degree of self-love and vanity, from which no man living is free. Reflect how they incline and attract you to that person, and how favourably you are afterwards apt to think of every thing that person says or does. The same cause will have the same effects in your favour.

A man is not fit for either business or pleasure, who either cannot, or does not, command

and direct his attention to the present object, and, in some degree, banish all other objects from his thoughts. If at a ball, a supper, or a party of pleasure, a man were to be solving in his own mind, a problem in Euclid, he would be a very bad companion, and make a very poor figure in that company; or if, in studying a problem in his closet, he were to think of a minuet, he would certainly make a very poor mathematician. In the course of the day, there is time enough for every thing, if you do but one thing at once; but there is not time enough in the year, if you do all things at a time.

AWKWARDNESS.

However trifling a *genteel manner* may sound, it is of importance towards pleasing in private life. Many a man from his awkwardness has created such a dislike to him at first, that a considerable degree of merit could not afterwards remove, whereas a genteel manner always prepossesses people in our favour. Awkwardness proceeds either from not having kept good company, or from not having attended to it. When an awkward fellow first comes into a room it is highly probable that his sword (if he wears one) gets between his legs and throws him down. When he has recovered this accident, he places himself in the very part of the room where he should not: there, perhaps, he drops his hat, and in taking it up again, throws down his cane; in recovering his cane, his hat falls a second time, so that he is a quarter of an hour before he has adjusted himself. If he drink tea, or coffee, he certainly scalds his mouth, and lets either the cup, or saucer fall. At dinner his awkwardness distinguishes itself particularly, as he has more to do; there

he holds his knife, fork, and spoon, differently from other people, eats with his knife to the great danger of his mouth, picks his teeth with his fork, and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is to carve, he can never hit the joint, but in his vain efforts to cut through the bone, scatters the sauce in every body's face: he generally daubs himself with soup and grease, tho' his napkin is commonly stuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glass, and besprinkles the company. Besides this, he has strange tricks and gestures, such as snuffing up his nose, making faces, putting his fingers in his nose, or blowing it, and looking at his handkerchief, so as to make the company sick; his hands are troublesome to him when he has not something in them, and he does not know where to put them, but they are in perpetual motion between his bosom and his breeches; he does not wear his clothes, and in short, does nothing like other people. Tho' all this is not in any degree criminal, yet it is highly disagreeable, and ridiculous in company, and ought most carefully to be avoided by whoever desires to please.

There is also an awkwardness of expression and words, most carefully to be avoided, such as false English, bad pronunciation, old sayings, and common place proverbs, which are so many proofs of having kept bad and low company; for example, if instead of saying that "people have different tastes, and that almost every man has one peculiar to himself," you should let off a proverb, and say, "that what is one man's meat, is another man's poison," or else, "every one as they like, as the old man said to his cow,"

every body would be persuaded that you had never kept company with any one above footmen and housemaids. The voice and manner of speaking are also to be attended to; there are some who hardly open their mouths when they speak, and mutter in such a manner that they are not to be understood: others are too voluble, and sputter, and are equally difficult to be understood: some always speak so loud, that you would imagine they were talking to deaf people; and others so extremely low, that they are hardly to be heard. There is likewise an awkwardness of the mind, which ought, and may easily be avoided: for example, to mistake or forget names; to speak of Mr. What's-his-name, Mr. What-do-you-call-him, or Mrs. Thingum, is excessively awkward and ill-bred. To call people by improper names; to begin a story or narration in which you are imperfect, and unable to finish, but obliged to make an apology by saying you have forgot the remainder, is very bungling and disagreeable. If we are not exact, clear, and perspicuous in what we say, instead of entertaining or informing others, we only tire and puzzle them. All these awkward and disagreeable habits are to be avoided with attention: they are the distinguishing marks of the ordinary people, whose education has been neglected. It is not to be conceived how necessary it is to observe all these particulars.

BASHFULNESS.

There is a very material difference between modesty and an awkward bashfulness, which is as ridiculous as true modesty is commendable: it is as absurd to be a simpleton, as to be an impudent fellow;

and we make ourselves contemptible, if we cannot come into a room, and speak to people, without being out of countenance, or without embarrassment. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world, his dependency throws him into inaction, and the forward, the bustling, and the presumptuous will always precede him; the manner makes the whole difference; what would be impudence in one, would only be a proper and decent assurance in another. A man of sense and of knowledge of the world, will assert his own rights, and pursue his own objects as steadily and intrepidly as the most impudent man living, and commonly more so, but then he has art enough to give an outward air of modesty to all he does. This engages and prevails, whilst the very same things are offensive from the overbearing or impudent manner of doing them.

A mean fellow is ashamed and embarrassed when he comes into company, is disconcerted when spoken to, answers with difficulty, and does not know how to dispose of his hands: but a gentleman, who is acquainted with the world, appears in company with a graceful and proper assurance, and is perfectly easy and unembarrassed. This is called Good Breeding; a most important knowledge in the intercourse of life. A man of a gentleman-like behaviour, tho' of inferior parts, is better received than a man of superior abilities, who is unacquainted with the world. Modesty, and a polite, easy assurance should be united.

Bashfulness is the distinguishing character of an English booby, who appears frightened out of his wits if people of fashion speak to him, and blushes and

stammers, without being able to give a proper answer; by which means he becomes truly ridiculous, from the groundless fear of being laughed at. But a real well-bred man would speak to a king with as little concern as to a peasant. To be civil with ease, is the way to be well received in company; to be rude and ill-bred, is intolerable; and to be bashful, is to be ridiculous.

Englishmen, who travel, choose to converse only with each other, and consequently know no more when they return to England, than they did when they left it. This proceeds from a *mauvaise honte*, or bashfulness, which makes them ashamed of going into company; and frequently from their too great ignorance in the French language, to enable them to bear a part in it. When we avoid singularity, what should we be ashamed of? And why should not we go into a mixed company, with as much ease, and as little concern, as we would go into our own room; vice and ignorance are the only things we ought to be ashamed of; while we keep clear of them, we may venture any where without fear or concern. Some, indeed, from feeling the pain and inconveniencies of bashfulness, have rushed into the other extreme, and turned impudent; as cowards sometimes grow desperate from excess of danger; but this is equally to be avoided, there being nothing more generally shocking than impudence. The medium between these two extremes points out the well-bred man, who always feels himself firm and easy in all companies; who is modest without being bashful, and steady without being impudent.

People of a low education cannot stand the rays of greatness. They are frightened out of their wits when kings and

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great men speak to them; they are awkward, ashamed, and know not how to answer; whereas men of good breeding are not dazzled by superior rank; they pay all the respect that is due to it, without being disconcerted; and can converse as easily with a king as with any one of his subjects. This is the great advantage of being introduced young into good company, and of conversing with our superiors. A well-bred man will converse with his inferiors without insolence and with his superiors with respect and with ease.

COMPANY.

To keep good company, especially at our first setting out, is the way to receive good impressions. Good company is not what respective sets of good company are pleased either to call or think themselves. It consists chiefly (tho' not wholly) of people of considerable birth, rank, and character: for people of neither birth nor rank, are frequently, and very justly, admitted into it, if distinguished by any peculiar merit, or eminency in any liberal art or science. So motley a thing is good company, that many people without birth, rank, or merit, intrude into it by their own forwardness, and others get into it by the protection of some considerable person. In this fashionable good company, the best manners and the purest language is most unquestionably to be learnt, for they establish and give the *ton* to both, which are called the language and manners of good company; neither of them being ascertained by any legal tribunal. A company of people of the first quality cannot be called good company in the common acceptance of the phrase, unless they are the fashionable and accred-

ited company of the place ; for people of the first quality can be as silly, and ill-bred, and as worthless, as people of the meanest degree. And a company, consisting wholly of people of very low condition, whatever their merit or talents may be, can never be called good company ; and therefore should not be much frequented, tho' by no means despised.

A company, wholly composed of learned men, tho' greatly to be respected, is not meant by the words *good company* ; they cannot have the easy and polished manners of the world, as they do not live in it. If we can bear our parts well in such a company, it will be proper to be in it sometimes, and we shall be more esteemed in other companies for having a place in that.

A company consisting wholly of professed wits and poets is very inviting to young men ; who are pleased with it, if they have wit themselves ; and if they have none, are foolishly proud of being one of it. But such companies should be frequented with moderation and judgment. A wit is a very unpopular denomination, as it carries terror along with it ; and people are as much afraid of a wit, in company, as a woman is of a gun, which she supposes may go off of itself, and do her mischief. Their acquaintance, however, is worth seeking, and their company worth frequenting ; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set.

The company which we should most carefully avoid, is that low company, which, in every sense of the word, is low indeed ; low in rank, low in parts, low in manners, and low in merit. Vanity, that source of many of our follies, and of some of our crimes, has sunk many a man into company, in

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every light infinitely below him, for the sake of being the first man in it. There he dictates, is applauded, and admired; but he soon disgraces himself, and disqualifies himself for any better company. It is a certain fact, that we shall sink or rise to the level of the company which we commonly keep.

Having thus pointed out what company you should avoid, and what company you should associate with, I shall next lay down a few rules for behaviour in company.

When a young man, new in the world, first gets into company, he determines to conform to, and imitate it. But he too often mistakes the object of his imitation. He has frequently heard the absurd term of genteel and fashionable vices. He there observes some people who shine, and who in general are admired and esteemed; and perceives that these people are rakes, drunkards, or gamesters; he therefore adopts their vices, mistaking their defects for their perfections, and imagining that they owe their fashion and their lustre to these genteel vices. But it is exactly the reverse; for these people have acquired their reputation by their talents, their learning, their good breeding, and other real accomplishments; and are only blemished and lowered, in the opinions of all reasonable people, by these genteel and fashionable vices. A drunkard, vomiting up at night the liquor of the day, and stupified by the head-ach all the next, is doubtless an excellent model to copy from. And a gamester, tearing his hair, and blaspheming, for having lost more than he had in the world, is certainly a most amiable character. No, these are alloys, which can never adorn any character, but will always debase the best. As for example: suppose any man, with-

out abilities and other good qualities, to be merely a rake, a drunkard, or a gamester; would not he be looked upon, by all sorts of people, as a most contemptible and vicious animal? It is therefore plain, that in these mixed characters, the good part only makes people forgive, but not approve the bad.

If a man should, unfortunately, have any vices, he ought at least to be content with his own, and not adopt other people's. The adoption of vice has ruined ten times more young men, than natural inclinations.

Let us imitate the real perfections of the good company into which we may get; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation; but we should remember, that, let them shine ever so bright, their vices, if they have any, are so many blemishes, which we should no more endeavour to imitate, than we should make artificial warts upon our faces, because some very handsome man had the misfortune to have a natural one upon his. We should, on the contrary, think how much handsomer he would have been without it.

When you are in company, talk often but never long; in that case, if you do not please, you are sure not to tire your hearers. Seldom tell stories, and when you do, let them be such as are very apt and very short; beware of digressions, and omit every circumstance that is not material. To have frequent recourse to narrative, betrays great want of imagination.

Never seize any body by the button, or the hand, to oblige people to hear you out; for, if they are unwilling to hear you, you had much better hold your tongue than hold them.

Long talkers are very apt to single out some unfortunate man in company,

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to whisper, or talk to, in a half voice. This is excessively ill-bred, and, in some degree, a fraud; conversation stock being a joint and common property. But if one of these unmerciful talkers lay hold of you, hear him with patience (and with seeming attention) if he is worth obliging, for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

Take, rather than give, a subject of conversation for the company you are in. If you have abilities, you will shew them more or less, on every subject; and, if you have not, you had better talk foolishly on a subject of other people's, than of your own choosing.

Never display your learning but on particular occasions, reserve it for learned men, and let even these rather extort it from you, than seem forward to display it. Never endeavour to appear more learned than your company. The man who is ostentatious of his learning, will be frequently questioned, and if found superficial will be ridiculed and despised; if otherwise, he will be deemed a pedant.

Whenever you oppose or contradict any person's assertion or opinion, let it be done in the most soft and gentle manner, and in modest and diffident language, such as "I may be mistaken, I am not sure, but I believe, I should rather think," &c. Finish any argument, or dispute, with some little good-humoured pleasantry, to shew that you are neither hurt yourself, nor meant to hurt your antagonist.

In mixed companies, avoid, as much as possible, all argumentative conversations, which often indispose, for a time, the contending parties towards each other;

and, if the controversy should grow warm and noisy, endeavour to put an end to it, by some genteel levity or joke.

Upon all occasions, avoid speaking of yourself, if it be possible. Some abruptly, speak advantageously of themselves, without either pretence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; forging accusations against themselves, and complaining of calumnies which they never heard, in order to justify themselves, and exhibit a catalogue of their many virtues. "They acknowledge, indeed, it may appear odd, that they should talk thus of themselves, it is what they have a great aversion to, and what they could not have done if they had not been thus unjustly and scandalously abused." This thin veil of modesty drawn before vanity, is much too transparent to conceal it, even from those who have but a moderate share of penetration.

Others go to work more modestly and more slyly still; they confess themselves guilty of all the cardinal virtues; by first degrading them into weaknesses, and then acknowledging their misfortune, in being made up of those weaknesses. "They cannot see people labouring under misfortunes, without sympathizing with, and endeavouring to help them. They cannot see their fellow creatures in distress without relieving them; tho', truly, their circumstances cannot afford it. They cannot avoid speaking the truth, tho' they acknowledge it to be sometimes imprudent. In short, they confess that, with all these weaknesses, they are not fit to live in the world, much less to prosper in it. But they are now too old to pursue a contrary conduct, and therefore they must rub on as well as they can." The

this may appear too ridiculous and *outré* even for the stage, yet it is frequently met with upon the common stage of the world. This principle of vanity and pride is so strong in human nature, that it descends even to the lowest objects; and we often see people fishing for praise, where, admitting all they say to be true, no just praise is to be caught. One, perhaps, affirms, that he has rode post an hundred miles in six hours: probably this is a falsehood; but, even supposing it to be true, what then? Why it must be admitted that he is a very good post-boy, that is all. Another asserts, perhaps, not without a few oaths, that he has drank six or eight bottles of wine at a sitting. It would be charitable to believe such a man a liar; for, if we do not, we must certainly pronounce him a beast.

There are a thousand such follies and extravagances, which vanity draws people into, and which always defeat their own purpose. The only method of avoiding these evils, is never to speak of ourselves. But when, in a narrative, we are obliged to mention ourselves, we should take care not to drop a single word that can directly, or indirectly, be construed as fishing for applause. Be our characters what they may, they will be known; and nobody will take them on our own words. Nothing that we can say ourselves will varnish our defects, or add lustre to our perfections; but, on the contrary, it will often make the former more glaring, and the latter obscure. If we are silent on our own merits, neither envy, indignation, nor ridicule, will obstruct or allay the applause which we may really deserve. But, if we are our own panegyrists, on any occasion, however artfully dressed and disguised, every one will conspire against

us, and we shall be disappointed of the very end we aim at.

Never appear dark and mysterious; it is not only a very disagreeable character, but also a very suspicious one: if we seem mysterious with others, they will be so in reality with us, and we shall know nothing from them. The height of abilities is, to have a frank, open, and ingenuous exterior, with a prudent and reserved interior. We should be on our own guard, and yet, by a seeming natural openness, put people off their's. Most of the people, in every company you are in, will avail themselves of every indiscreet and unguarded expression of your's, if they can turn it to their own advantage. A prudent reserve is therefore as necessary, as a seeming openness is prudent.

Take care always to look people in the face when you speak to them; the not doing it, is thought to imply conscious guilt; besides, we otherwise lose the advantage of observing, by their countenances, what impression our discourse makes on them. In order to discover people's real sentiments, more is to be learned by the eyes than the ears, for people may say whatever they have a mind we should hear, but they can seldom help expressing by their looks, what they have no intention that we should know.

Private scandal should never be received nor retailed willingly; for tho' the defamation of others may, for the present, gratify the malignity or the pride of our hearts, yet cool reflection will draw very disadvantageous conclusions from such a disposition: in scandal, as in robbery, the receiver is always thought as bad as the thief.

Never in conversation attack whole bodies of people of any kind, for you may thereby unnecessarily make yourself a great number

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of enemies. This rule holds good as to lawyers, soldiers, parsons, courtiers, citizens, &c. They are all men subject to the same passions and sentiments, differing only in their manner, according to their several educations, and it would be as imprudent, as unjust, to attack any of them by the lump; individuals forgive sometimes, but bodies and societies never do. Many young people think it very genteel and witty to abuse the clergy, in which they are extremely mistaken, since, in my opinion, parsons are very like men, and neither the better nor the worse for wearing a black gown. All general reflections upon nations and societies are the trite thread-bare jokes of those who set up for wits, without having any, and so have recourse to commonplace prejudices. Judge of individuals from your own knowledge of them, and not from their profession or denomination.

Always adapt your conversation to the people you are conversing with, for I suppose you would not talk upon the same subject and in the same manner, to a bishop, a philosopher, and a general.

Mimicry, tho' the common and favourite amusement in little low minds, is held in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. We should neither practise it ourselves, nor applaud it in others. Besides, it should be considered, that the person mimicked, is insulted; and an insult is hardly ever forgiven.

We may frequently hear some people, in good company, interlard their conversation with oaths, by way of embellishment, as they suppose; but we must observe too; that those who do so, are never those who contribute, in any degree, to give that company the denomination of good company. They are generally

people of low education; for swearing, without having a single temptation to plead, is as silly, and as illiberal, as it is wicked.

Whatever we say, in company, if we say it with a supercilious, cynical face, or an embarrassed countenance, or a silly disconcerted grin, it will be ill received. If we mutter it, or utter it indistinctly, and ungracefully, it will be still worse received.

If we are vulgar and awkward in our air and address, we may indeed be esteemed, if we have great intrinsic merit, but we can never please; and, without pleasing, we shall rise but heavily.

We should get informed of the characters and situations of the company, before we give way to what our imaginations may prompt us to say. In all companies, there are more wrong heads than right ones, and more who deserve censure than like it. To expatiate, therefore, in the praise of some virtue, which some in company notoriously want; or to declaim against any vice, which others are notoriously infected with, our discourse, by being applicable, will be thought personal, and levelled at those people. This consideration sufficiently points out to us, not to be suspicious and captious ourselves, nor suppose that things, because they may, are therefore meant at us.

Never talk of your own, or other people's domestic affairs; your's are nothing to them, but tedious; their's are nothing to you: it is a tender subject; and it is a chance if you do not touch somebody or other's sore place. In this case, there is no trusting to specious appearances, which are often so contrary to the real situation of things, between men and their wives, parents and their children, seeming friends, &c. that with the best intentions in the

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Nothing makes a man look sillier in company, than a joke or pleasantry not relished, or not understood; and if he meets with a profound silence, when he expected a general applause; or, what is still worse, if he be desired to explain the joke or *bon mot*, his awkward and embarrassed situation is easier imagined than described.

Be careful how you repeat in one company, what you hear in another. Things, seemingly indifferent, may, by circulation, have much graver consequences than may be imagined. There is a kind of general tacit trust in conversation, by which a man is engaged not to report any thing out of it, tho' he is not immediately enjoined secrecy. A retailer of this kind draws himself into a thousand scrapes and discussions, and is shily and indifferently received wherever he goes.

A certain degree of exterior seriousness in looks and motions give dignity, without excluding wit and decent cheerfulness. A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility.

A vulgar ordinary way of thinking, acting, or speaking, implies a low education, and a habit of low company. Young people are too apt to contract it at school, or among servants, with whom they are too often used to converse; but by often frequenting good company, if they do not want attention and observation, they may lay it aside; and if they do not lay it aside, good company will be very apt to lay them aside. The conversation of a vulgar man always savours strongly of the lowness of his education and company. It turns principally on his domestic affairs, his servants, the excellent order he keeps in his family, and

the little anecdotes of the neighbourhood; all which he relates as interesting matters to the company. He is a man-gossip.

Vulgarism in language is a distinguishing characteristic of bad company, and a bad education. Proverbial expressions, and trite sayings, are the flowers of the rhetoric of a vulgar man. He sometimes affects hard words by way of ornament, which he always mangles. A man of fashion never has recourse to proverbs, and vulgar aphorisms, he uses neither favourite words nor hard words; but takes particular care to speak correctly and grammatically, and to pronounce properly.

DANCING.

In dancing, particular attention should be paid to the graceful motion of the arms; which, with the manner of putting on the hat, and giving the hand, is all that is necessary for a gentleman to attend to. Dancing, is one of those established follies, which people of sense are sometimes obliged to conform to: and if they do, they should be able to perform it well. There is nothing so trifling, but which (if it is at all necessary) ought to be done well.

DRESS.

Dress is a very foolish thing; and yet it is a very foolish thing for a man not to be well-dressed, according to his rank and way of life: the difference in dress between a man of sense, and a fop, is, that the fop values himself on his dress; and the man of sense laughs at it, at the same time that he knows he must not neglect it: there are a thousand foolish customs of this kind, which, as they are not criminal, must be

complied with, and even cheerfully, by men of sense. Diogenes the cynic was a wise man for despising them, but a fool for shewing it.

We should not attempt to rival, or to excel a fop in dress, but it is necessary to dress to avoid singularity and ridicule. Great care should be taken to be always dressed like the reasonable people of our age in the place where we are, whose dress is never spoken of one way or another, as neither too negligent, or too much studied.

Dress, insignificant as some people may think it, is an object worthy of some attention; for we cannot help forming some opinion of a man's sense and character from his dress. All affectation in dress implies a flaw in the understanding. Men of sense carefully avoid any particular character in their dress; they are accurately clean for their own sake, but all the rest is for the sake of other people. A man should dress as well, and in the same manner, as the people of sense and fashion of the place where he is: if he dresses more than they, he is a fop; if he dresses less, he is unpardonably negligent: but of the two, a young fellow should be rather too much than too little dressed; the excess of that side will wear off, with a little age and reflection; but, if he is negligent at twenty years of age, he will be a sloven at forty, and stink at fifty.

When we are once well dressed for the day, we should think no more of it afterwards; and, without any stiffness for fear of discomposing that dress, we should be as easy and natural as if we had no clothes on at all.

DRINKING OF HEALTHS.

Drinking of healths is now growing out of fashion,

and is deemed unpolite in good company. Custom once had rendered it universal, but the improved manners of the age now consider it as absurd and vulgar. What can be more rude or ridiculous than to interrupt persons at their meals with an unnecessary compliment? Abstain then from this silly custom where you find it disused; and use it only at those tables where it continues general.

ECONOMY.

A fool squanders away, without credit or advantage to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends the smallest trifle of either, but in something that is either useful, or rationally pleasing to himself or others. A fool buys whatever he does not want. He cannot resist the charms of a toy-shop; snuff-boxes, baubles, heads of canes, &c. are his destruction. His servants and tradesmen conspire with his own indolence to cheat him, and, in a very short time, he is astonished, in the midst of the most ridiculous superfluities, to find himself in want of the real comforts and necessities of life. Without care and method, the largest fortune will not supply all necessary expenses, and with them, almost the smallest is sufficient.

Never, from a mistaken economy, buy a thing you do not want, merely because it is cheap; or, from a ridiculous pride, because it is dear. Keep an exact account, in a book, of what you receive, and what you pay; for a man who knows what he receives, and what he pays never runs out: but we should remember, in economy, as well as in other things, to pay proper attention to proper objects, and

the proper contempt to little ones. A man of sense sees things in their true proportions; a weak one views them through a magnifying medium, which, like the microscope, makes an elephant of a flea; magnifies all little objects, but cannot receive great ones. I have known people pass for misers, by saving a penny, and wrangling for two-pence, who were undoing themselves at the same time, by living above their income, and not attending to essential articles.

ENVY.

Envy is one of the meanest and most tormenting of all passions, as there is hardly a person existing that has not given uneasiness to an envious breast; for the envious man cannot be happy, while he beholds others so.

FRIENDSHIP.

If a man, with whom we are but barely acquainted, nor have given any marks of friendship, makes us, on a sudden, strong professions of his, we should receive them with civility, but not repay them with confidence; he certainly means to deceive us; for one man does not fall in love with another at first sight.

When a man uses strong protestations or oaths to make you believe a thing, which is of itself so probable, that the bare saying of it would be sufficient, depend on it he deceives you, and is highly interested in making you believe it, or else he would not take so much pains.

We must not look on every knave or fool who tells us he is our friend, that he is so. We should receive such proffered friendship with great civility, but with great incredulity too; and pay them with compliments, but not with confidence.

We must not let our vanity, and self-love, make us suppose that people become our friends at first sight, or even on a short acquaintance. Real friendship grows slowly; and never thrives, unless ingrafted on a stock of known and reciprocal merit.

But tho' we decline the friendship of knaves and fools, there is no occasion to make either of them our enemies, wantonly and unprovoked; for they are numerous bodies; and it is better to preserve a secure neutrality, than alliance, or war, with either of them. We may be declared enemies to their vices and follies, without being marked out by them as personal ones.

There is a very great difference between companions and friends; for a very agreeable and complaisant companion may, and often does, prove a very improper, and a very dangerous friend. People will, in a great degree, form their opinion of us, on that which they have of our friends. The Spanish proverb justly says, "*tell me who you live with, and I will tell you who you are.*"

We should have a real reserve with almost every body, and a seeming reserve with almost nobody; it is disagreeable to seem reserved, and very dangerous not to be so. Few people find the true medium; many are ridiculously mysterious and reserved on trifles; and many imprudently communicate all they know.

We should endeavour, as much as we can, to keep company with people who are above us: there we rise, as much as we sink with people below us. By people above us, we are not to understand with regard to their birth; that is the least consideration; but with regard to their merit, and the light in which the world considers them. The pride of being the first of the company, is but too common,

but it is exceedingly silly and prejudicial. Nothing lets down a character more than that wrong and ridiculous turn.

Knowledge will introduce a man, and good-breeding will endear him to the best companies. The scholar, without good-breeding, is a pedant; the philosopher, a cynic; the soldier, a brute; and every man disagreeable.

GOOD-BREEDING.

As it is necessary to possess learning, honour, and virtue, to gain the esteem and admiration of mankind, Politeness, and Good-breeding are equally necessary to render us agreeable in conversation and common life. Great talents are above the generality of the world; who neither possess them themselves, nor are competent judges of them in others; but all are judges of the lesser talents, such as civility, affability, and an agreeable address and manner; because they feel the good effects of them, as making society easy and agreeable. Good sense, in many cases, must determine good-breeding; for what would be civil at one time, and to one person, would be rude at another time, and to another person: there are, however, some general rules of good-breeding; as, for example, to answer only yes, or no, to any person, without adding, Sir, My Lord, or Madam (as it may happen) is always extremely rude; and it is equally so not to give proper attention, and a civil answer, when spoken to: such behaviour convinces the person who is speaking to us, that we despise him, and do not think him worthy of our attention, or an answer. To take the uppermost place in a room, or to seize immediately on what pleases you at table, without at-

tempting to help others, is likewise extremely rude; and shews that we consider nobody but ourselves. We should always endeavour to procure all the conveniencies we can to those whom we are with. But something more than civility is necessary, the perfection of good-breeding is to be civil with ease and politeness. The French excel the English in this particular; their politeness seems as easy and natural, as any other part of their conversation; but the English are frequently awkward in their civilities, and when they intend to be civil, are too much ashamed to get it out.

We should have attention, and a quickness of attention, so as to observe, at once, every person in the room; their motions, looks, and words; and yet, without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; but what is called absence, makes a man look so like a fool, or a madman, that the difference is hardly to be perceived.

Good-breeding alone can prepossess people in our favour at first sight; more time being necessary to discover greater talents. Good-breeding, however, does not consist in low bows, and formal ceremony; but in an easy, civil, and respectful behaviour.

A well-bred person will take care to answer with complaisance, when he is spoken to; will place himself at the lower end of the table, unless bid to go higher; will first drink to the lady of the house, and then to the master; he will not eat awkwardly or dirtily; nor sit when others stand; and he will do all this with an air of complaisance, and not with a grave ill-natured look, as if he did it all unwillingly.

There is nothing more difficult to attain, or so necessary to possess, as perfect good-breeding, which is equally inconsistent with a stiff formality, an impertinent forwardness and an awkward bashfulness. A little ceremony is sometimes necessary; a certain degree of firmness is absolutely so; and an outward modesty is extremely becoming.

Virtue and learning, like gold, have their intrinsic value; but, if they are not polished, they certainly lose a great deal of their lustre: and even polished brass will pass on more people than rough gold. What a number of sins does the cheerful, easy, good-breeding of the French frequently cover!

My Lord Bacon says, that a pleasing figure is a perpetual letter of recommendation. It is certainly an agreeable forerunner of merit, and smooths the way for it.

Very few, scarcely any, are wanting in the respect they should show to those whom they acknowledge to be infinitely their superiors. The man of fashion, and of the world, expresses it in its fullest extent, naturally, easily, and without concern, whereas a man who is not used to keep good company, expresses it awkwardly, signifies that he is not used to it, and that it cost him a great deal; but I never saw the worst bred man living, guilty of lolling, whistling, scratching his head, and such like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to, is to shew that respect, which every one means to shew, in an easy, unembarrassed, and graceful manner.

In mixed companies, whoever is admitted to make part of them, is for the time, at least, supposed to be on an equality with the rest, and consequently

every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you and talks to you in ever so dull and frivolous a manner, it is worse than rudeness, it is brutality to shew him by a manifest inattention to what he says, that you think him a fool, or a block-head, and not worth hearing. It is much more so with regard to women, who, of whatever rank, they are entitled, in consideration of their sex, not only to an attentive, but an officious good-breeding from men; their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinencies, must be officiously attended to, flattered, and, if possible, guessed at, and anticipated by a well-bred man. You must never usurp to yourself those conveniencies and *agremens*, which are of common right, such as the best places, the best dishes, &c., but, on the contrary, always decline them yourself, and offer them to others, who in their turns will offer them to you; so that on the whole, you will in your turn enjoy your share of common right.

There is also a good-breeding, which is local, and variously modified, not only in different countries, but in different towns of the same country. The man of sense, therefore, carefully attends to the local manners of the respective places where he is, and takes for his models those persons whom he observes to be at the head of the fashion and good-breeding. He watches how they address themselves to their superiors, how they accost their equals, and how they treat their inferiors, and lets none of these notices escape him, which are to good-breeding, what the last delicate

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and masterly touches are to a good picture, and which the vulgar have no notion of, but by which good judges distinguish the master.

We are apt to shew too little attention to every body, and too much contempt to many; without considering, that there are no persons so insignificant and inconsiderable, but may, some time or other, or, in some thing or other, have it in their power to be of use to us; but they certainly will not, if we have once shewn them contempt. Injuries are often forgiven, contempt never is.

Our pride remembers it for ever. Be careful, therefore, to conceal your contempt, however just, wherever you would not make an implacable enemy. Men are much more unwilling to have their weaknesses and imperfections known, than their crimes; and if you hint to a man, that you think him silly, ignorant, or even ill-bred, or awkward, he will hate you more and remember it longer than if you tell him you think him a rogue.

Nothing is more insulting, than to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the first it is both ill-bred and ill-natured, and, in the two latter articles, it is unjust, they not being in his power. Good-breeding, and good-nature, incline us rather to raise people up to ourselves, than to mortify and depress them. Besides, it is making ourselves so many friends, instead of so many enemies. A constant attention to please, is a most necessary ingredient in the art of pleasing; it flatters the self-love of those to whom it is shewn; it engages and captivates, more than things of much greater importance. Every man is, in some measure, obliged to discharge the social duties of life; but these attentions are vol-

untary acts, the free-will offerings of good-breeding and good-nature; they are received, remembered, and returned as such. Women, in particular, have a right to them; and any omission, in that respect, is downright ill-breeding.

We should never yield to that temptation, which to most young men is very strong, of exposing other people's weaknesses and infirmities, for the sake either of diverting the company, or of shewing our own superiority. We may, by that means, get the laugh on our side for the present; but we shall make enemies by it for ever; and even those who laugh with us, will, on reflection, fear and despise us: it is ill-natured, and a good heart desires rather to conceal, than expose other people's weaknesses or misfortunes. If we have wit, we should use it to please, and not to hurt: we may shine like the sun in the temperate zones, without scorching.

A thousand nameless little things conspire to form the whole of pleasing; as the several pieces of Mosaic work, tho' separately of little beauty or value, when properly joined, form those beautiful figures which please every body. A look, a gesture, an attitude, a tone of voice, all contribute to the great work of pleasing. If we please the eyes and ears, they will introduce us to the heart; and, nine times in ten, the heart governs the understanding.

Good-manners are to particular societies, what good morals are to society in general; their cement, and their security. And, as laws are enacted to enforce good morals, so there are certain rules of civility, universally implied and received, to enforce good-manners, and punish bad ones. The immoral man, who invades another's property, is justly hanged for it; and

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the ill-bred man, who by his ill-manners invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society. Mutual complaisances, attentions, and sacrifices of little conveniences, are as naturally an implied compact between civilized people, as protection and obedience are between kings and subjects. For my own part, I really think, that next to the consciousness of doing a *good* action, that of doing a *civil* one is the most pleasing.

GREATNESS OF SOUL.

In order to be a perfectly virtuous man, justice alone is not sufficient; for generosity and greatness of soul imply much more. Alexander the Great, having conquered Darius king of Persia, took many thousand prisoners; and, among others, the wife and mother of Darius. He might, according to the laws of war, have made slaves of them; instead of which, he treated them as queens, and with as much attention and respect, as if he had been their subject. Darius being informed of this, said, Alexander deserved to be victorious, and was alone worthy to reign in his stead. Virtue, and greatness of soul, extort praises even from enemies.

Julius Cæsar was also in a very eminent degree possessed of humanity and greatness of soul. After having vanquished Pompey, at the battle of Pharsalia, he pardoned those whom he might lawfully have put to death; and even restored them to their fortunes and honours. Cicero, speaking to Julius Cæsar, in one of his orations, makes the following remark on his conduct: "Fortune could not do more for you, than give you the power of saving so many people; nor nature serve you better, than

in giving you the will to do it."

A great action will always meet with the approbation of mankind, and the inward pleasure which it produces, is not to be expressed.

HISTORY.

Modern history, particularly that of the three last centuries, should be applied to with the greatest attention and exactness. There the probability of coming at the truth is much greater, the testimonies being more recent; besides, you have frequently an opportunity of calling in to your assistance memoirs and original letters.

The perfect knowledge of history in general is extremely necessary, because, as it informs us of what was done by other people in former ages, it instructs us what to do in like cases; besides, as it is the common subject of conversation, it is shameful to be ignorant of it; it is of all other studies the most necessary, for a man who is to live in the world; but we should be cautious how we draw inferences, for our own practice, from remote facts, partially or ignorantly related; of which we can, at least, but imperfectly guess, and certainly not know the real motives. The testimonies of ancient history are weaker than those of modern, as all testimony grows weaker and weaker, as it is more and more remote from us. It is, however, necessary to study ancient history in general; that is, not to be ignorant of any of those facts which are universally received, on the faith of the best historians; and, whether true or false, we have them as other people have them.

Every day's experience confirms me in historical incredulity. How seldom do we

hear the most recent facts related exactly in the same way, by the several people who were, at the same time, eye-witnesses of it? One mistakes, another misrepresents; and others warp it a little to their own turn of mind, or private views. A man, who has been concerned in a transaction, will not write it fairly; and a man who has not, cannot. But, notwithstanding all this uncertainty, history is not less necessary to be known; the best histories being taken for granted, and are the subjects both of conversation and writing. Tho' we may not believe that Cæsar's ghost ever appeared to Brutus, yet we should be ashamed to be ignorant of that fact, as related by the historians of those times. The Pagan theology is universally received as matter for writing and conversation, tho' believed now by nobody; and we talk of Jupiter, Mars, Apollo, Neptune, &c. as gods, tho' we are convinced that, if they ever existed at all, it was only as mere mortals.

Cicero calls history the witness of the times, the law of truth, the life of memory, the regulator of our lives, and the herald of antiquity. By the assistance of history, you may, in some measure, acquire the experience of age. In reading the transactions of others, he is apprized of his own duty, and the more he is informed of what is past, he will be the better able to conduct himself for the future.

HUMANITY.

Humanity is the particular characteristic of great minds; little vicious minds abound with anger and revenge; and are incapable of feeling the exalted pleasure of forgiving their enemies.

KNOWLEDGE OF THE WORLD.

The Knowledge of the World is only to be acquired in the world, and not in a closet. Books alone will never teach it you; but they will suggest many things to your observation, which might otherwise escape you; and your own observations on mankind, when compared with those which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more sagacity and discernment. There are many elderly people, who have passed their whole lives in the great world, but with such levity and inattention, that they know no more of it at sixty than they did at fifteen. Do not flatter yourself, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies; no, you must go much deeper than that. You must look into people, as well as at them. Search, therefore, with the greatest care, into the characters of all those whom you converse with; endeavour to discover their predominant passions, their prevailing weaknesses, their vanities, their follies, and their humours; with all the right and wrong, wise and silly springs of human actions, which make such inconsistent and whimsical beings of us rational creatures.

There are many inoffensive arts which are necessary in the course of the world, and which he who practises the earliest, will please the most, and rise the soonest. The spirits and vivacity of youth are apt to neglect them as useless, or reject them as troublesome; but subsequent knowledge and experience of the world remind us of

their importance, commonly when it is too late. The principal of these things, is the management of one's temper, and that coolness of mind, and serenity of countenance, which hinders us from discovering, by words, actions, or even looks, those passions or sentiments by which we are inwardly moved or agitated; and the discovery of which gives cooler and abler people such infinite advantages over us, not only in business, but in all the most common occurrences of life. A man who is not sufficiently master of himself to hear disagreeable things without visible marks of anger and change of countenance, or agreeable ones without sudden bursts of joy, and expansion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or please you by design to catch unguarded words or looks, by which he will easily decypher the secrets of your heart, of which you should keep the key yourself, and trust it with no man living. The latter will by his absurdity, and without intending it, produce the same discoveries, of which other people will avail themselves.

If you find yourself subject to sudden starts of passion, or madness (for I see no difference between them, but in their duration) resolve within yourself, at least, never to speak one word while you feel that emotion within you.

In short, make yourself absolute master of your temper, and your countenance, so far, at least, as that no visible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impossible; and, as a man of sense never attempts impossibilities, on one hand; on the other he is never discouraged by difficulties; on the contrary, he re-

doubles his industry and his diligence, he perseveres, and infallibly prevails at last. In any point, which prudence bids you pursue, and which a manifest utility attends, let difficulties only animate your industry, not deter you from the pursuit. If one way has failed, try another; be active, persevere, and you will conquer. Some people are to be reasoned, some flattered, some intimidated, and some teased into a thing; but, in general, all are to be brought into it at last, if skilfully applied to, properly managed, and indefatigably attacked in their several weak places. The time should likewise be judiciously chosen: and you would chuse your time very ill, if you applied to a man about one business, when his head was full of another, or when his heart was full of grief, anger, or any other disagreeable sentiment.

In order to judge of the inside of others, study your own; for men, in general, are very much alike; and tho' one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you, in others, will *vice versa*, engage, disgust, please, or offend others, in you. Observe, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For instance: do you find yourself hurt and mortified, when another makes you feel his superiority, and your own inferiority, in knowledge, parts, rank, or fortune? You will certainly take great care not to make a person, whose good will, good word, interest, esteem, or friendship, you would

gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly sneers, or repeated contradictions, tease and irritate you, would you use them where you wished to engage and please? surely not; and I hope you wish to engage and please, almost universally. The temptation of saying a smart and witty thing, or *bon mot*, and the malicious applause with which it is commonly received, have made people who can say them, and, still oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things, then, shall happen to be said at your expense, (as sometimes they certainly will) reflect seriously on the sentiments of uneasiness, anger, and resentment, which they excite in you; and consider whether it can be prudent, by the same means, to excite the same sentiments in others against you. It is a decided folly to lose a friend for a jest; but, in my mind, it is not a much less degree of folly, to make an enemy of an indifferent and neutral person, for the sake of a *bon mot*. When things of this kind happen to be said of you, the most prudent way is to seem not to suppose that they are meant at you, but to dissemble and conceal whatever degree of anger you may feel inwardly; and should they be so plain, that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself; acknowledge the hit to be a fair one, and the jest a good one, and play off the whole thing in seeming good humour: but by no means reply in the same way; which only shews that you are hurt, and publishes the victory which you might have

concealed.

If a man notoriously and designedly insults and affronts you, resent it; but if he only injures you, your best revenge is to be civil to him in your outward behaviour, tho' at the same time you counterwork him, and return him the compliment perhaps with interest. This is not perfidy nor dissimulation; it would be so, if you were, at the same time, to make professions of esteem and friendship to this man; which I by no means recommend, but on the contrary, abhor. All acts of civility are, by common consent, understood to be no more than a conformity to custom, for the quiet and conveniency of society, the *agremens* of which are not to be disturbed by private dislikes and jealousies.

For my own part, tho' I would by no means give up any point to a competitor, yet I would pique myself on shewing him rather more civility than to another man. In the first place, this behaviour infallibly makes all the laughers on your side, which is a considerable party; and, in the next place, it certainly pleases the objects of the competition, who never fail to say, on such an occasion, that "they must own you have behaved yourself very handsomely in the whole affair."

In short, let this be one invariable rule of your conduct; never to shew the least symptom of resentment, which you cannot, to a certain degree, gratify; but always to smile, where you cannot strike. There would be no living in the world, if one could not conceal, and even dissemble the just causes of resentment, which one meets with every day in active and busy life. Whoever cannot master his humour, should leave the world, and retire to some hermitage in an unfrequented desert. By shewing an

unavailing and sullen resentment, you authorize the resentment of those who can hurt you, and whom you cannot hurt : and give them that very pretence, which perhaps they wished for, of breaking with, and injuring you ; whereas the contrary behaviour would lay them under the restraints of decency, at least ; and either shackle or expose their malice. Besides, capriciousness, sullenness, and pouting, are most exceedingly illiberal and vulgar.

Tho' men are all of one composition, the several ingredients are so differently proportioned in each individual, that no two are exactly alike ; and no one, at all times, like himself. The ablest man will, sometimes, do weak things ; the proudest man, mean things ; the honestest man, ill things ; and the wickedest man, good ones. Study individuals, then ; and if you take (as you ought to do) their outlines from their prevailing passion, suspend your last finishing strokes till you have attended to and discovered the operations of their inferior passions, appetites, and humours. A man's general character may be that of the honestest man of the world : do not dispute it ; you might be thought envious or ill-natured ; but, at the same time, do not take this probity on trust to such a degree as to put your life, fortune, or reputation, in his power : but first analyse this honest man yourself ; and then, only, you will be able to judge, how far you may, or may not, with safety, trust him.

Be on your guard against those, who, on very slight acquaintance, obtrude their unasked and unmerited friendship and confidence on you ; for they probably cram you with them only for their own eating : but, at the same time, do not roughly reject them on that

general supposition. Examine farther, and see whether those unexpected offers flow from a warm heart and a silly head, or from a designing head and a cold heart; for knavery and folly have often the same symptoms. In the first case, there is no danger in accepting them; in the latter case, it may be useful to seem to accept them, and artfully to turn the battery against him who raised it.

A seeming ignorance is very often a most necessary part of worldly knowledge. It is, for instance, commonly adviseable to seem ignorant of what people offer to tell you; and to let them go on, tho' you know it already. Some have a pleasure in telling it, because they think they tell it well; others have a pride in it, as being the sagacious discoverers; and many have a vanity in shewing that they have been, tho' very undeservedly, trusted: all these would be disappointed, and consequently displeased, if you said, Yes. Seem always ignorant (unless to one most intimate friend) of all matters of private scandal and defamation, tho' you should hear them a thousand times: for the parties affected always look on the receiver to be almost as bad as the thief: and whenever they become the topic of conversation, seem to be a sceptic, tho' you are really a serious believer; and always take the extenuating part. But all this seeming ignorance should be joined to thorough and extensive private informations: and, indeed, it is the best method of procuring them; for most people have such a vanity in shewing a superiority over others, tho' but for a moment, and in the merest trifles, that they will tell you what they should not, rather than not shew that they can tell what you did not know; besides that, such seeming ignorance

will make you pass for incurious, and consequently undesigning. However, fish for facts, and take pains to be well informed of every thing that passes; but fish judiciously, and not always, nor indeed often in the shape of direct questions, which always put people on their guard, and often repeated, grow tiresome. But sometimes take the things that you would know for granted, on which somebody will, kindly and officiously, set you right: sometimes say, that you have heard so and so; and at other times seem to know more than you do, in order to know all that you want: but avoid direct questioning as much as you can.

Human nature is the same all over the world; but its operations are so varied by education and habit, that one must see it in all its dresses, in order to be intimately acquainted with it. The passion of ambition, for instance, is the same in a courtier, a soldier, or an ecclesiastic; but from their different educations and habits, they will take very different methods to gratify it. Civility, which is a disposition to accommodate and oblige others, is essentially the same in every country; but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local; and every man of sense imitates and conforms to that local good-breeding of the place which he is at. A conformity and flexibility of manners is necessary in the course of the world; that is, with regard to all things which are not wrong in themselves. The *versatile ingenium* is the most useful of all. It can turn itself instantly from one object to another, assuming the proper manner for each. It can be serious with the grave, cheerful with the gay,

and trifling with the frivolous. Indeed, nothing is more engaging than a cheerful and easy conformity to people's particular manners, habits, and even weaknesses; nothing (to use a vulgar expression) should come amiss to a young person. He should be for good purposes, what Alcibiades was commonly for bad ones—a Proteus, assuming with ease, and wearing with cheerfulness, any shape. Heat, cold, abstinence, gravity, gaiety, ceremony, easiness, learning, trifling, business, and pleasure, are modes which he should be able to take, to lay aside, or change occasionally, with as much ease as he would take or lay aside his hat.

Young men are apt to think that every thing is to be carried by spirit and vigour; that art is meanness, and that versatility and complaisance are the refuge of pusillanimity and weakness. This most mistaken opinion gives an indelicacy, an abruptness, and a roughness, to the manners. Fools, who can never be undeceived, retain them as long as they live; reflection, with a little experience, makes men of sense shake them off soon. When they come to be a little better acquainted with themselves, and with their own species, they discover that plain right reason is, nine times in ten, the fettered and shackled attendant of the triumph of the heart and the passions; consequently, they address themselves nine times in ten to the conqueror, not to the conquered: and conquerors, you know, must be applied to in the gentlest, the most engaging, and the most insinuating manner.

But, unfortunately, young men are as apt to think themselves wise enough, as drunken men are to think themselves sober enough. They look on spirit to be a much better thing than

experience, which they call coldness. They are but half mistaken; for tho' spirit without experience is dangerous, experience without spirit is languid and defective. Use them both; and let them reciprocally animate and check each other. I mean here by the spirit of youth, only the vivacity and presumption of youth; which hinder them from seeing the difficulties or dangers of an undertaking; but I do not mean what the silly vulgar call spirit, by which they are captious, jealous of their rank, suspicious of being undervalued, and tart (as they call it) in their rapartees, on the slightest occasions. This is an evil, and a very silly spirit, which should be driven out, and transferred to an herd of swine.

To conclude: never neglect or despise old, for the sake of new, or more shining acquaintance; which would be ungrateful on your part, and never forgiven on theirs. Take care to make as many personal friends, and as few personal enemies as possible. I do not mean, by personal friends, intimate and confidential friends, of which no man can hope to have half a dozen in the whole course of his life; but I mean friends, in the common acceptation of the word; that is, people who speak well of you, and who would rather do you good than harm, consistently with their own interest, and no farther.

LEARNING.

We may almost as well be ignorant of a thing, as to know it but imperfectly. To know a little of any thing, gives neither satisfaction nor credit, but often brings disgrace or ridicule. Mr. Pope justly observes,

"A little learning is a dangerous thing :
Drin' deep, or taste not the Pierian spring."

A smattering in every thing infallibly constitutes the coxcomb. We should endeavour to hoard up, while we are young, a great stock of learning; for tho', during that time of dissipation, we may not have occasion to spend much of it, yet a time will come, when we shall want it to maintain us.

A life of ignorance is not only a very contemptible, but a very tiresome one.

Those who have the most knowledge, are always the most desirous to have more, and know that the most they can have, is, alas! too little.

A drayman may perhaps be born with as good organs as Milton, Locke, or Newton; but, by education, they are much more above him than he is above his horse. Sometimes, indeed, extraordinary geniuses have broken out by the force of nature, without the assistance of education; but those instances are too rare for any body to trust to; and even they would have made a much greater figure, if they had also the advantage of education. If Shakespere's genius had been cultivated, those beauties, which we so justly admire in him, would not have been disgraced by those extravagancies with which they are frequently accompanied. People are, in general, what they are made, by education and company, from the ages of fifteen to five-and-twenty.

LANGUAGES.

The great advantage of being acquainted with many languages, consists in understanding the sense of those nations, and authors, who speak and write those languages.

Language is only to express thoughts; and if a man be heedless, and will not allow himself time to think, his words will be frivolous and trifling.

LAUGHTER.

Frequent and loud laughter is the characteristic of folly and ill-manners: it is the manner in which the mob express their silly joy at silly things; and they call it being merry. In my mind, there is nothing so illiberal, and so ill-bred, as audable laughter. True wit, or sense, never yet made any body laugh; they are above it; they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or silly accidents, that always excite laughter; and that is what people of sense and breeding should shew themselves above. A man's going to sit down in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company a laughing, when all the wit in the world would not do it: a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the disagreeable noise it makes, and the shocking distortion of the face that it occasions.

Many people at first from awkwardness, have a very silly and disagreeable trick of laughing whenever they speak; and I know men of very good abilities, who cannot say the commonest thing without laughing; which makes those who do not know them, take them at first for natural fools.

LETTER-WRITING.

It is of the utmost importance to write letters well; as this is a talent which daily occurs, as well in business, as in pleasure; and inaccuracies in orthography, or in style, are never pardoned, but in ladies; nor is it hardly pardonable in them. The epistles of Cicero

are the most perfect models of good writing. Letters should be easy and natural, and convey to the persons, to whom we send them, just what we would say to those persons, if we were present with them. The best models of letter-writing, are Cicero, Cardinal d'Ossat, Madame Sevigné, and Compté Bussy Rabutin. Cicero's epistles to Atticus, and to his familiar friends, are the best examples in the friendly and familiar style. The simplicity and clearness of the letters of Cardinal d'Ossat, shew how letters of business ought to be written. For gay and amusing letters, there are none that equal Compté Bussy's, and Madame Sevigné's. They are so natural, that they seem to be the extempore conversations of two people of wit, rather than letters. Neatness in folding up, sealing, and directing letters, is by no means to be neglected. There is something in the exterior even of a letter, that may please or displease, and, consequently, deserves some attention.

LIBERTY.

Every man has a natural right to "his liberty; and whoever endeavours to ravish it from him, deserves death more than the robber who attacks us for our money on the highway."

LYING.

Nothing is more criminal, mean, or ridiculous, than lying. It is the production either of malice, cowardice, or vanity; but it generally misses of its aim in every one of these vices; for lies are always detected sooner or later. If we advance a malicious lie, in order to affect any man's fortune or character,

we may, indeed, injure him for some time; but we shall certainly be the greatest sufferers in the end: for, as soon as we are detected, we are blasted for the infamous attempt; and whatever is said afterwards to the disadvantage of that person, however true, passes for calumny. To lie, or to equivocate, (which is the same thing) to excuse ourselves for what we have said or done, and to avoid the danger of the shame that we apprehend from it, discovers our fear as well as our falsehood; and we only increase, instead of avoiding the danger and shame; we shew ourselves to be the lowest and meanest of mankind, and are sure to be always treated as such. If we have the misfortune to be in the wrong, there is something noble in frankly owning it; it is the only way of atoning for it, and the only way to be forgiven. To remove a present danger, by equivocating, evading, or shuffling, is something so despicable, and betrays so much fear, that whoever practises them deserves to be chastised.

There is another sort of lies, which, tho' inoffensive, are wonderfully ridiculous; those, for example, which a mistaken vanity suggests, that defeat the very end for which they are calculated. These are chiefly narrative and historical lies, all intended to do infinite honour to their author. He is always the hero of his own romances; he has been in dangers which nobody but himself ever escaped; he has beheld with his own eyes, whatever other people have heard or read of; and has ridden more miles post in one day, than ever courier went in two. He is presently discovered, and as soon becomes the object of contempt and ridicule.

Nothing but truth can carry us through the world, with either our

conscience or our honour unwounded. It is not only our duty, but our interest; as a proof of which, it might be observed, that the greatest fools are the greatest liars. We may safely judge of a man's truth, by his degree of understanding.

MODESTY.

Modesty is a commendable quality, and generally accompanies true merit; it engages and captivates the minds of people; for nothing is more shocking and disgusting than presumption and impudence. By this I do not mean a steady assurance, which I think is of infinite utility and advantage, in presenting oneself with the same coolness and unconcern, in any and every company; till one can do that, I am very sure that one can never present oneself well. Whatever is done under concern and embarrassment, must be ill done; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it.

OLD HABITS.

Humming a tune within ourselves, drumming with our fingers, making a noise with our feet, and such awkward habits, being all breaches of good manners, are therefore indications of our contempt for the persons present, and, consequently, should not be practised.

Eating very quick or very slow, is characteristic of vulgarity; the former infers poverty; the latter, if abroad, that you are disgusted with your entertainment; and, if at home, that you are rude enough to give your friends what you cannot eat yourself. Eating soup with your nose in your

plate, is also vulgar. So likewise is smelling to the meat while [on the fork, before you put it in your mouth. If you dislike what is sent upon your plate, leave it; but never by smelling to, or examining it, appear to tax your friend with placing unwholesome provisions before you.

Spitting on the floor or carpet, is a filthy practice, and which, were it to become general, would render it as necessary to change the carpets as the table-cloths. Not to add, it will induce our acquaintance to suppose that we have not been used to genteel furniture; for which reason alone, if no other, a man of liberal education should avoid it.

To stare any person full in the face, whom you may chance to meet, is an act also of ill-breeding; it would seem to bespeak as if you saw something wonderful in his appearance, and is therefore a tacit reprehension.

Keep yourself free, likewise, from all odd tricks, or habits; such as scratching yourself, putting your fingers to your mouth, nose, and ears; thrusting out your tongue, snapping your fingers, biting your nails, rubbing your hands, sighing aloud, an affected shivering of your body, gaping, and many others, which I have noticed before; all which are imitations of the manners of the mob, and degrading to a gentleman.

ORATORY.

Oratory, or the art of speaking well, is useful in every situation of life, and absolutely necessary in most. A man cannot distinguish himself without it, in parliament, in the pulpit, or at the bar; and, even in common conversation, he who has acquired an easy, habitual eloquence, and who speaks with propri-

ety and accuracy, will have a great advantage over those who speak inelegantly and incorrectly. The business of oratory is to persuade; and to please, is the most effectual step towards persuading. It is very advantageous for a man who speaks in public, to please his hearers so much as to gain their attention; which he cannot possibly do, without the assistance of oratory.

It is certain, that by study and application, every man may make himself a tolerable good orator, eloquence depending on observation and care. Every man may, if he pleases, make choice of good, instead of bad words and phrases; may speak with propriety, instead of impropriety; and may be clear and perspicuous in his recitals, instead of dark and unintelligible; he may have grace, instead of awkwardness in his gestures and deportment. In short, it is in the power of every man, with pains and application, to be a very agreeable, instead of a very disagreeable speaker; and it is well worth the labour to excel other men in that particular article in which they excel beasts.

Demosthenes thought it so essentially necessary to speak well, that tho' he naturally stuttered, and had weak lungs, he resolved by application, to overcome those disadvantages. He cured his stammering by putting small pebbles in his mouth, and gradually strengthened his lungs, by daily using himself to speak loudly and distinctly for a considerable time. In stormy weather he often visited the sea-shore, where he spoke as loud as he could, in order to prepare himself for the noise and murmurs of the popular assemblies of the Athenians, before whom he was to speak. By this extraordinary care and attention,

and the constant study of the best authors, he became the greatest orator that his own, or any other age or country have produced.

PASSIONS.

In order to persuade, or prevail, we must address ourselves to the passions; it is by them that mankind is to be taken. If we can once engage people's pride, love, pity, ambition (or which ever is their prevailing passion) on our side, we need not fear what their reason can do against us.

PEDANTRY.

Great learning, if not accompanied with sound judgment, frequently carries us into error, pride, and pedantry. Some learned men, proud of their knowledge, only speak to decide, and give judgment without appeal. The consequence of which is, that mankind provoked by the insult, and injured by the oppression, revolt; and, in order to shake off the tyranny, even call the lawful authority in question. The more you know, the modester you should be; and that modesty is the surest way of gratifying your vanity. Even where you are sure, seem rather doubtful; represent, but do not pronounce; but if you would convince others, seem open to conviction yourself. Others, to shew their learning, or often from the prejudices of a school-education, where they hear of nothing else, are always talking of the ancients as something more than men, and of the moderns as something less. They are never without a classic or two in their pockets; they stick to the old good sense, they read none of the modern trash; and will

shew you plainly, that no improvement has been made in any one art or science, these last seventeen hundred years. I would by no means have you disown your acquaintance with the ancients; but still less would I have you brag of an exclusive intimacy with them. Speak of the moderns without contempt and of the ancients without idolatry; judge them all by their merits, but not by their ages; and if you happen to have an Elzevir classic in your pocket, neither shew it, nor mention it. Some great scholars, most absurdly, draw all their maxims, both for public and private life, from what they call parallel cases in the ancient authors; without considering that in the first place, there never were, since the creation of the world, two cases exactly parallel; and, in the next place, that there never was a case stated, or even known, by any historian, with every one of its circumstances; which, however, ought to be known, in order to be reasoned from. Reason on the case itself, and the several circumstances that attend it, and act accordingly; but not from the authority of ancient poets or historians. Take into your consideration, if you please, cases seemingly analogous; but take them as helps only, not as guides.

PLEASING.

The desire of pleasing is, at least, half the art of doing it; the rest depends only on the manner, which attention, observation, and frequenting good company, will teach. Those who are lazy, careless, and indifferent whether they please, or not, we may depend on it, will never please.

The art of pleasing is a very necessary one to possess; but a

very difficult one to acquire. To do as one would be done by, is the surest method of pleasing. Observe carefully what pleases us in others, and probably the same things in us will please others. If we are pleased with the complaisance and attention of others, to our humours, our tastes, or our weaknesses; the same complaisance and attention on our part to theirs, will equally please them. Let us be serious, gay, or even trifling, as we find the present humour of the company. This is an attention due from every individual to the majority. Of all things, we should never think of entertaining people with our own personal concerns, or private affairs; tho' they are interesting to us, they are tedious and impertinent to every body else; besides, we cannot keep our own private affairs too secret. Whatever we think our own excellencies may be, let us not affectedly display them in company; nor labour, as many people do, to give that turn to the conversation, which may afford us an opportunity of exhibiting them. If they are real, they will infallibly be discovered, without our pointing them out ourselves, and with much more advantage. An argument should never be maintained with heat and clamour; tho' we believe and know ourselves to be in the right, we should give our opinions modestly and coolly, and if that will not do, endeavour to change the conversation, by saying, "We shall not be able to convince one another, nor is it necessary that we should, so let us talk of something else." It should also be remembered, that there is a local propriety to be observed in all companies; and that what is extremely proper in one company, may be

highly improper in another. The jokes, repartees, bon mots, and the little adventures, which may please very well in one company, will seem flat and tedious when related in another. People very commonly err in this particular; and, fond of something that has entertained them in one company, and in certain circumstances, repeat it with emphasis in another, where it is either insipid or offensive, by being ill-timed, or misplaced. Nay, they often do it with this ridiculous preamble: "I will tell you an admirable thing;" or, "I will tell you the best story you ever heard in your life." This raises expectation, which when absolutely disappointed, makes the relator of those excellent things, very deservedly, look like a fool. To gain the affection or friendship of particular people, we must endeavour to find out their predominant excellency, if they have one; and their prevailing weakness, which every body has; and do justice to the one, and something more than justice to the other. Men have various objects in which they may excel, or at least would be thought to excel; and tho' they expect to have justice done them, where they know that they excel, yet they are best pleased and flattered on those points where they wish to excel, and yet are doubtful whether they do or not. We may easily discover any man's prevailing vanity, by observing his favourite topic of conversation; for every man talks most of what he has most a mind to be thought to excel in. Touch him but there, and you touch him to the quick. As for example; Sir Robert Walpole, who was certainly an able man, was not much open to flattery on that

head; for he was in no doubt himself about it; but his prevailing weakness was, to be thought to have a polite and happy turn to gallantry, of which he had certainly less than any man living; it was his favourite and frequent subject of conversation; which proved to those who had any penetration, that it was his prevailing weakness; and they applied it with success.

It must not, however, be understood, that I mean to recommend abject and criminal flattery: no, let us flatter nobody's vices or crimes; but, on the contrary, abhor and discourage them; but there is no living in the world without a complaisant indulgence for people's weaknesses, and innocent, tho' ridiculous vanities. If a man would be thought wiser, and a woman handsomer, than they really are, their error is a comfortable one to themselves, and an innocent one with regard to other people; and I would rather make them my friends, by indulging them in it, than my enemies, by vainly endeavouring to undeceive them.

There are likewise little attentions, which are infinitely engaging, and which sensibly affect that degree of pride and self-love, which is inseparable from human nature; as they are unquestionable proofs of the regard and consideration which we have for the persons to whom we pay them. As for example, to observe the little habits, and the tastes of those whom we would gain; giving them, genteelly, to understand, that you had observed they liked such a dish, or such a room, for which reason you had prepared it: or, on the contrary, that knowing they had an aversion to such a dish, a dislike to such a person, &c., you had taken care to avoid having either. Such

attention to trifles, flatters self-love much more than greater things, making people think themselves almost the only objects of your thoughts. The art of pleasing cannot be reduced to a receipt; if it could, that receipt would be worth purchasing at any price. Good sense, and good nature, are the principle ingredients; and our own observation, and the good advice of others, must give the right colour and taste to it.

The graces of the person, the countenance, and the way of speaking, are essential things; the very same thing, said by a genteel person, in an engaging way, and gracefully and distinctly spoken, would please; which would shock, if muttered out by an awkward figure, with a sullen, serious countenance. The poets represent Venus as attended by the three graces, to intimate that even beauty will not do without. Minerva ought to have three also; for, without them, learning has few attractions.

If we examine ourselves seriously, why particular people please and engage us, more than others of equal merit, we shall always find that it is because the former have the graces, and the latter not. I have known many a woman, with an exact shape, and a symmetrical assemblage of beautiful features, please nobody; while others, with very moderate shapes and features, have charmed every body. Among men, how often has the most solid merit been neglected, unwelcome, or even rejected for want of them? while flimsy parts, little knowledge, and less merit, introduced by the graces, have been received, cherished, and admired.

How to acquire these graces can neither be defined nor ascertained. We must form ourselves with re-

gard to others, on what we feel pleases us in them. Observe every word, look, and motion of those who are generally allowed to be accomplished persons. Take notice of their natural and careless, but genteel air; their unembarrassed good-breeding.

The late Duke of Marlborough possessed the graces in the highest degree, not to say engrossed them, and indeed he made the most advantage by them; for I will venture to ascribe the better half of the Duke of Marlborough's greatness and riches to those graces. He was exceedingly illiterate; wrote bad English, and spelled it worse: he had no brilliancy of abilities, nothing shining in his genius. He had, indeed, an excellent good plain understanding, with sound judgment. But these alone, perhaps, would not have raised him much higher than they found him; which was a page to the Queen of King James the second. There the graces protected and promoted him, for when he was an ensign of the guards, the Dutchess of Cleveland, who was then the favourite mistress to King Charles the second, struck by those very graces, gave him five thousand pounds, with which he bought an annuity of five hundred pounds a year, which laid the foundation of his subsequent fortune. His figure, indeed, was not beautiful, but his manner was irresistible. Whatever court he went to, he constantly prevailed, and brought them into his measures. He was always cool; and nobody ever observed the least variation in his countenance: he could refuse more gracefully than other people could grant; and those who were dissatisfied, as to the substance of their business, were yet personally charmed with him, and in some degree compensated by his

manner. With all his gentleness and gracefulness, no man was more conscious of his situation, or maintained it with more dignity.

PLEASURE.

Many young people adopt pleasures, for which they have not the least taste, only because they are called by that name. They often mistake so totally, as to imagine that debauchery is pleasure. Drunkenness, which is equally destructive to body and mind, is certainly a fine pleasure! Gaming, which draws us into a thousand scrapes, leaves us penniless, and gives us the air and manners of an outrageous madman, is another most exquisite pleasure!

Pleasure is the rock on which most young people split; they launch out with crowded sails in quest of it, but without a compass to direct their course, or reason sufficient to steer the vessel; therefore pain and shame, instead of pleasure, are the returns of their voyage.

A man of pleasure, in the vulgar acceptation of that phrase, means only a beastly drunkard, an abandoned rake, and a profligate swearer: we should weigh the present enjoyment of our pleasures against the unavoidable consequences of them, and then let our own common sense determine the choice.

We may enjoy the pleasures of the table and wine, but stop short of the pains inseparably annexed to an excess in either. We may let other people do as they will, without formally and sententiously rebuking them for it; but we must be firmly resolved, not to destroy our own faculties and constitution, in compliance to those who have no regard to their own. We may play to give us pleasure, but not to give us pain:

we may play for trifles in mixed companies to amuse ourselves, and conform to custom. Good company are not fond of having a man reeling drunk among them; nor is it agreeable to see another tearing his hair, and blaspheming, for having lost, at play, more than he is able to pay; or a rake, crippled by coarse and infamous debauches. Those who practise, and brag of these things, make no part of good company; and are most unwillingly, if ever, admitted into it. A real man of fashion and pleasure observes decency; at least, he neither borrows nor affects vices.

We should be as attentive to our pleasures as to our studies. In the latter, we should observe and reflect on all we read, and in the former, be watchful and attentive to every thing we see and hear; and let us never have it to say, as some fools do, of things that were said and done before their faces; that "indeed they did not mind them, because they were thinking of something else." Why were they thinking of something else? And if they were, why did they come there? Wherever we are, we should (as it is vulgarly expressed) have our ears and our eyes about us. We should listen to every thing that is said, and see every thing that is done. Let us observe, without being thought observers; for, otherwise, people will be on their guard before us.

All gaming, field-sports, and such sort of amusements, where neither the understanding nor the senses have the least share, are frivolous, and the resources of little minds, who either do not think, or do not love to think. But the pleasures of a man of abilities, either flatter the senses, or improve the mind.

There are liberal and illiberal pleasures, as well as

liberal and illiberal arts. Sottish drunkenness, indiscriminate gluttony, driving coaches, rustic sports, such as fox-chases, horse-races, &c. are infinitely below the honest and industrious professions of a taylor and a shoe-maker.

The more we apply to business, the more we relish our pleasures: the exercise of the mind in the morning, by study, whets the appetite for the pleasures of the evening, as the exercise of the body whets the appetite for dinner. Business and pleasure, rightly understood, mutually assist each other, instead of being enemies, as foolish or dull people often think them. We cannot taste pleasures truly, unless we earn them by previous business; and few people do business well, who do nothing else. But, when I speak of pleasures, I always mean the elegant pleasures of a rational being, and not the brutal ones of a swine.

PRAISE.

Praise, undeserved, is the severest satire, and abuse, and the most effectual means of exposing the vices and follies of mankind. This is a figure of speech, called irony, expressing the direct contrary of what you mean. If any one were to compliment a notorious knave for his singular honesty and probity, and an arrant blockhead for his brilliant talents, every body would immediately discover the satire. When any one is commended, he should consider fairly, within himself, whether he deserves it or not; and if he does not deserve it, he should remember that he is abused and laughed at, and endeavour to deserve better for the future, that he may cease to be a subject for irony.

Praise, undeserv'd, is satire in disguise.

Pope.

PROMISE.

Not to perform our promise is a folly, a dishonour, and a crime. It is a folly, because no one will rely on us afterwards; and it is a dishonour and a crime, because truth is the first duty of religion and morality: and whoever is not possessed of truth, cannot be supposed to have any one good quality, and must be held in detestation by all good men.

RELIGION.

Errors and mistakes, however gross in matters of opinion, if they be sincere, are to be pitied, but not punished, nor laughed at. The blindness of the understanding is as much to be pitied, as the blindness of the eyes; and it is neither laughable, nor criminal, for a man to lose his way in either case. Charity bids us endeavour to set him right, by arguments and persuasions; but charity, at the same time, forbids us either to punish or ridicule his misfortune. Every man seeks for truth, but God only knows who has found it. It is unjust to persecute, and absurd to ridicule people for their several opinions, which they cannot help entertaining on the conviction of their reason. It is he who tells, or acts a lye, that is guilty, and not he who honestly and sincerely believes the lye.

The object of all public worship in the world is the same; it is that great eternal Being who created every thing. The different manners of worship are, by no means, subjects of ridicule. Each sect thinks his own the best; and I know no infalliable judge in this world, to decide

which is the best.

There was a time when I thought it impossible for the most honest man in the world to be saved out of the pale of the church of England; not considering that matters of opinion do not depend on the will; and that it is as natural, and as allowable, that another person should differ in opinion from me, as that I should differ from him. If we be both sincere, we are both blameless, and ought to have a mutual indulgence for each other.

RHETORIC.

A man who speaks and writes with elegance and grace, who makes a good choice of words, and adorns or embellishes the subject, on which he either speaks or writes, will persuade better, and more easily succeed in obtaining what he wishes, than one who does not clearly explain himself, makes an ill choice of words, or uses low and vulgar expressions; and who has neither grace nor elegance in any thing he writes or says. It is by rhetoric that the art of speaking is eloquently taught.

Whatever language a person uses, he should speak it in its greatest purity, and according to the rules of grammar: nor is it sufficient that we do not speak a language ill, we must endeavour to speak it well; for which purpose, we should read the best authors with attention, and observe how people of fashion and education speak. Common people, in general, speak ill; they make use of inelegant and vulgar expressions, which people of rank never do. In numbers, they frequently join the singular and the plural together, and confound the masculine with the feminine gender, and seldom make choice of the proper tense. To avoid all these

faults, we should read with attention, and observe the turn and expressions of the best authors; nor should we pass over a word we do not perfectly understand, without searching or inquiring for the exact meaning of it.

It is said, that a man must be born a poet; but it is in his power to make himself an orator; for to be a poet requires a certain degree of strength and vivacity of mind; but that attention, reading, and labour, are sufficient to form an orator.

SPEAKING.

To acquire a graceful utterance, read aloud to some friend every day, and beg of him to interrupt and correct you when you read too fast, do not observe the proper stops, lay a wrong emphasis, or utter your words unintelligibly. You may even read aloud to yourself, and tune your utterance to your own ear. Take care to open your teeth when you read or speak, and articulate every word distinctly; which last cannot be done but by sounding the final letter. But, above all, study to vary your voice according to the subject, and avoid a monotony. Daily attention to these articles will, in a little time, render them easy and habitual to you.

The voice and manner of speaking too, are not to be neglected: some people almost shut their mouths when they speak, and mutter so that they are not to be understood; others speak so fast, and sputter, that they are not to be understood neither; some always speak as if they were talking to deaf people; and others so low that one cannot hear them. All these habits are awkward and disagreeable, and are to be avoided by attention: they are the distinguishing marks of the ordinary

people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all these little things; for I have seen many people with great talents, ill received, for want of having these talents; and others well received only from their little talents, and who had no great ones.

TASTE.

Taste, in its primary meaning, signifies the taste of the palate in eating or drinking, but is metaphorically used for the judgment we form of any art or science: to say a man has a good taste in poetry, is to mean that he judges well of poetry, and distinguishes properly the beauties and defects of the composition. To say a man has a good taste in painting, is admitting that he is a good judge of pictures.

THOUGHT.

Tho' we read to know other people's thoughts, yet if we take them on trust, without examining them, and comparing them with our own, it is really living on other people's scraps. To know the thoughts of others is certainly of use, because they suggest thoughts to ourselves, and assist us in forming a judgment; but to repeat them, without considering their propriety, is the talent of a parrot, or a player.

TIME.

Time is precious, life short, and consequently not a single moment should be lost. Sensible men know how to make the most of time, and put out their whole sum either to interest or pleasure: they are never idle, but continually employed either in a

amusements or study. It is an universal maxim that idleness is the mother of vice. It is, however, certain, that laziness is the inheritance of fools, and that nothing can be so despicable as a sluggard. Cato the Censor, a wise and virtuous Roman, used to say, there were but three actions of his life that he regretted. The first was, the having revealed a secret to his wife; the second, that he had once gone by sea when he might have gone by land; and the third, the having passed one day without *doing any thing*.

We should always be doing something, and never lavish away so valuable a thing as time; which, if once lost, can never be regained.

How little do we reflect on the use and value of time! It is in every body's mouth, but in few people's practice. Every fool, who slatterns away his whole time in nothings, frequently utters some trite common-place sentence, to prove at once, the value and fleetness of time. The sun-dials, all over Europe, have some ingenious inscription to that effect; so that nobody squanders away their time, without frequently hearing and seeing how necessary it is to employ it well; and how irrecoverable it is if lost. But all these admonitions are useless, when there is not a fund of good sense and reason to suggest them, rather than receive them.

A very covetous, sordid fellow, used to say, "Take care of the pence, for the pounds will take care of themselves." This was a just and sensible reflection in a miser. May we take care of the minutes; for hours will take care of themselves.

Be doing something or other all day long; and do not neglect half-hours and quarters of hours, which at the year's end amount to a great sum. For instance: there are

many short intervals in the day, between studies and pleasures: instead of sitting idle and yawning, in those intervals, snatch up some valuable book, and continue the reading of that book till you have gone through it; never burden your mind with more than one thing at a time: and in reading this book do not run over it superficially, but read every passage twice over, at least do not pass on to a second, till you thoroughly understand the first, nor quit the book till you are master of the subject; for unless you do this, you may read it through, and not remember the contents of it for a week.

Whatever business you have, do it the first moment you can; never by halves, but finish it without interruption, if possible. Business must not be sauntered and trifled with. The most convenient season for business is the first; but study and business, in some measure, point out their own times to a man of sense; time is much oftener squandered away in the wrong choice and improper methods of amusement and pleasure.

Dispatch is the soul of business; and nothing contributes more to dispatch than method. Lay down a method for every thing, and stick to it inviolably, as far as unexpected incidents may allow. Fix one certain day and hour in the week for your accounts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their respective classes, so that you may instantly have recourse to any one. Lay down a method also for your reading, for which you allot a certain share of your mornings; let it be in a constant and consecutive course, and not

in that desultory and immethodical manner, in which many people read scraps of different authors, on different subjects. Keep a useful and short commonplace book of what you read, to help your memory only, and not for pedantic quotations. Never read history without having maps, and a chronological book, or tables, lying by you, and constantly recurred to; without which, history is only a confused heap of facts.

You will say, it may be, as many young people would, that all this order and method is very troublesome, only fit for dull people, and a disagreeable restraint on the noble spirit and fire of youth. I deny it; and assert on the contrary, that it will procure you both more time and more taste for your pleasures; and so far from being troublesome to you, that, after you have pursued it a month, it will be troublesome to you to lay it aside. Business whets the appetite, and gives a taste for pleasure, as exercise does to food: and business can never be done without method: it raises the spirits for pleasure, and a spectacle, a ball, an assembly, will much more sensibly affect a man who has employed, than a man who has lost, the preceding part of the day.

If, by accident, two or three hours are sometimes wanting for some useful purpose, borrow them from your sleep. Six, or at most seven hours sleep is, for a constancy, as much as you or any body can want: more is only laziness and dozing, and is both unwholesome and stupifying. If, by chance, your business, or your pleasures, should keep you up till four or five o'clock in the morning, rise exactly at your usual time, that you may not lose the precious morning hours; and that the want of sleep may force you

to go to bed earlier the next night. Above all things guard against frivolousness. The frivolous mind is always busied, but to little purpose; it takes little objects for great ones, and throws away on trifles that time and attention which only important things deserve. Knick-knacks, butterflies, shells, insects, &c. are the objects of their most serious researches. They contemplate the dress not the characters of the company they keep. They attend more to the decorations of a play, than to the sense of it; and to the ceremonies of a court, more than to its politics. Such an employment of time is an absolute loss of it.

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination: never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Pensionary De Witt; who, by strictly following it, found time not only to do the whole business of the republic, but to pass his evenings at assemblies and suppers as if he had had nothing else to do or think of.

TRAVELLING.

Those who travel heedlessly from place to place, observing only their distance from each other, and attending only to their accommodation at the inn at night, set out fools, and will certainly return so. Those who regard only the raree shows of the places which they go through, such as steeples, clocks, town-houses, &c, receive so little improvement from their travels, that they might as well stay at home. But those who observe, and inquire into the situation, the strength, the weakness, the trade, the man-

ufactures, the government and constitution of every place they visit; who frequent the best companies, and attend to their several manners and characters; those alone travel with advantage; and, as they set out wise, return wiser.

VANITY.

Be extremely on your guard against vanity, the common failing of inexperienced youth; but particularly against that kind of vanity that dubs a man a coxcomb. It is not to be imagined by how many different ways vanity defeats its own purposes. Some people, by deciding peremptorily on every subject, betray their ignorance on many, and shew a disgusting presumption on the rest. Some flatter their vanity, by little extraneous objects, which have not the least relation to themselves; such as being descended from, related to, or acquainted with people of distinguished merit, and eminent characters. They will talk perpetually of grandfather such-a-one, their uncle such-a-one, and their intimate friend, Mr. such-a-one, whom, possibly, they are hardly acquainted with. But admitting it all to be as they would have it, what then? Have they the more merit for those accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never-failing one, that you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of abilities pass for a coxcomb.

By this modesty, I do not mean timidity, and awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act on that principle; but take great care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

VICIOUS COMPANY.

The moral character of a man should be not only pure, but, like Cæsar's wife, unsuspected. The least speck or blemish on it is fatal. Nothing degrades and vilifies more, for it excites and unites detestation and contempt. There are, however, wretches in the world, profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely on the customs and fashions of different countries: nay, there are still, if possible, more unaccountable wretches; I mean those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. Avoid, as much as possible, the company of such people, who reflect a degree of discredit and infamy on all who converse with them. But as you may sometimes, by accident, fall into such company, take great care that no complaisance, no good humour, nor warmth of festal mirth, ever make you seem even to acquiesce, much less approve or applaud such infamous doctrines. On the other hand, do not debate, nor enter into serious argument, on a subject so much below it; but content yourself with telling them, that you know they are not serious; that you

have a much better opinion of them, than they would have you have; and that you are very sure they would not practise the doctrine they preach; but put your private mark upon them, and shun them for ever afterwards.

There is nothing so delicate as a man's moral character, and nothing which it is his interest so much to preserve pure. Should he be suspected of injustice, malignity, perfidy, lying, &c., all the talents and knowledge in the world will never procure him esteem, friendship, or respect. I therefore recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing that may ever so slightly taint it. Shew yourself, on all occasions, the friend, but not the bully of virtue. Even Colonel Chartres (who was the most notorious rascal in the world, and who had, by all sorts of crimes, amassed immense wealth) sensible of the disadvantage of a bad character, was heard once to say, that "tho' he would not give one farthing for virtue, he would give ten thousand pounds for a character; because he should get a hundred thousand pounds by it." Is it possible, then, that an honest man can neglect what a wise rogue would purchase so dear? There is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, sometimes fall, from mistaken notions of skill, dexterity, and self defence; I mean lying; tho' it is inseparably attended with more infamy and loss than any other. But as I have before given you my sentiments very freely on this subject, I shall, therefore conclude this head, with intreating you to be scrupulously jealous of the purity of your moral character, keep it immaculate, unblem-

ished, unsullied, and it will be unsuspected. Defamation and calumny never attack where there is no weak place; they magnify, but they do not create.

VERSES.

Making verses well, is an agreeable talent; for it is more difficult to express our thoughts in verse than in prose, therefore the being capable of doing it is more glorious.

VIRTUE.

Virtue is a subject which deserves your and every man's attention. It consists in doing good, and in speaking truth; the effects of it, therefore, are advantageous to all mankind, and to oneself in particular. Virtue makes us pity and relieve the misfortunes of mankind: it makes us promote justice and good order in society; and, in general, contributes to whatever tends to the real good of mankind. To ourselves it gives an inward comfort and satisfaction, which nothing else can do, and which nothing can rob us of. All other advantages depend on others, as much as on ourselves. Riches, power, and greatness may be taken away from us, by the violence and injustice of others, or by inevitable accidents; but virtue depends only on ourselves, and nobody can take it away from us. Sickness may deprive us of all the pleasures of the body; but it cannot deprive us of our virtue, nor of the satisfaction which we feel from it. A virtuous man, under all the misfortunes of life, still finds an inward comfort and satisfaction, which makes him happier than any wicked man can be with all the other advantages of life. If a man has acqui-

ed great power and riches by falsehood, injustice, and oppression, he cannot enjoy them; because his conscience will torment him, and constantly reproach him with the means by which he obtained them. The stings of his conscience will not let him sleep quietly; but he will even dream of his crimes: and in the day-time, when alone, and when he has time to think, he will be uneasy and melancholy. He is afraid of every thing; for as he knows mankind must hate him, he has reason to think they will hurt him if they can. Whereas, if a virtuous man be ever so poor or unfortunate in the world, still his virtue is its own reward, and will comfort him under all afflictions. The quiet and satisfaction of his conscience make him cheerful by day, and sleep soundly at nights; he can be alone with pleasure, and is not afraid of his own thoughts. Virtue forces her way, and shines through the obscurity of a retired life; and sooner, or later, it always is rewarded. In the little town of *Cures*, not far from Rome, lived *Numa Pompilius*, a man greatly esteemed for his probity and justice, and who led a retired life, enjoying the sweets of repose in country solitude. It was unanimously agreed to chuse him king, and ambassadors were dispatched to notify to him his election. Instead of being dazzled at so extraordinary and unexpected an elevation, he refused it, and could hardly be prevailed on to accept it by repeated entreaties; proving himself the more worthy of that exalted dignity, by endeavouring to avoid it. Lord Shaftsbury says, that he would be virtuous for his own sake, tho' nobody were to know it; as he would be clean for his own sake, tho' nobody were to see him.

WRITING.

Every man who has the use of his eyes and his right hand, can write whatever hand he pleases. Nothing is so ungentleman-like as a schoolboy's scrawl. I do not desire you to write a stiff formal hand, like that of a school-master, but a genteel, legible, and liberal character, and to be able to write quick. As to the correctness and elegance of your writing, attention to grammar does the one, and to the best authors the other.



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